

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 31st August 1907.

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URITA PAPERS.

Nil.

I.—FOREIGN POLITICS.

1. REFERRING to the Asiatic Bill dealing with the question of the settlement of Indians in the Transvaal which has now been referred to the King for orders, the *Marwari*

MARWARI BANDHU,
August 21st, 1907.

The Asiatic Bill.

Bandhu [Calcutta] of the 21st August says that this vexed problem may be easily solved to the advantage of both India and England, should His Majesty be actuated by the desire of pleasing his thirty crores of Indian subjects.

2. Referring to the Indian problem in the Transvaal, the *Sanjivani* [Cal-

SANJIVANI,
August 22nd, 1907.

Indians in the Transvaal.

cutta] of the 22nd August observes that the true import of the phrase "freedom under the British flag" is nothing but freedom for the British people only. From the words of the Colonial Under-Secretary, Mr. Churchill, supporting the Colonists in their *zulum* upon the Indians, it is clear that while foreigners are free to come and live in India, the Indians are not so with respect to the Colonies. That is what seems to be the nature of the English people.

3. The *Bihar Bandhu* [Bankipur] of the 24th August notes that the

BIHAR BANDHU,
August 24th, 1907.

Agitation among the Indian emigrants in the Transvaal.

people of the Transvaal were under the impression that as the number of the Indian emigrants in the Transvaal is so small, it would not be difficult for

them to pacify the latter, should they happen to revolt as a consequence of their maltreatment by the Local Government. But now they have been undeceived, as they appear to have been chagrined at the Indian settlers of Pretoria refusing to go to the Registry office for registration and inducing their fellow brethren to do the same. The paper takes the opportunity of advising the Hindus and the Musalmans of India to learn a moral lesson from the conduct of their Transvaal brethren.

4. Referring to the condition of the Indian emigrants in South Africa

HINDI BANGAVASI,
August 26th, 1907.

The Indian emigrants in the Transvaal.

the *Hindi Bangavasi* [Calcutta] of the 26th August asks whether the authorities in the Transvaal like to confiscate also the articles of trade belonging to

these Indians. In fact, this is not improbable, says the paper, having regard to the ways of the white-skinned people. Does the Colonial Secretary in England take the report of this high-handedness just in the same light as any other ordinary offence?

5. Addressing the Members of Parliament the *Namai Moqoddos Hablul*

NAMAI MOQODDOS
HABLUL MATIN,
August 26th, 1907.

Persian Politics.

Matin [Calcutta] of the 26th August writes :—

The Members of Parliament know better than others that it is to their fear that they owe their present abject condition. It is this fear that has made the foreigners gain ground over them and trample them down, and it is this fear that has enabled them to secure such an influence in the Court of Iran. The history of Sultan Husain Safwi and Nadir Shah are respective illustrations of the results which fear and moral courage on the part of a nation can work upon it. Moreover a fresh illustration of the former is furnished by the recent misfortune of Corea and Morocco, now reduced to mere dependencies, and of the latter by the success achieved by the Afghans, the Japanese and the people of the Transvaal—which shows how a nation endowed with moral courage can discomfit its formidable enemy. Peter, the Great, recommended that one should keep his enemy in awe of himself if he wants to ruin him. The reason why Prince Bismarck did not take possession of the city of Paris was that it was difficult, as he said, to keep peace and order among the French people, after their subjugation. Again, Mr. Gladstone anticipated more good to the English in allowing the Egyptians to remain independent under their protection than in subduing them, inasmuch as in the former case, the English would keep them in awe.

Of course, this fear and awe has produced disastrous effect upon the Persians. For the last hundred years it has been the unwearied effort of the traitors and the selfish among them to overawe the nation themselves and to cause the Emperor to be overawed by Russia. In fact, the fear and awe of Russia had taken such a hold of the country that Russia was pronounced

"Usia" to terrify children, until the defeat of the Russians by the Japanese tended to diminish their importance in the eyes of the Persians; and this conjoined with the absence of Amines Pascha enabled the latter to institute constitutional government in their country. But Russia, getting sensible of the fact that it had been losing its influence over the Persians since the removal of Amines Pascha from Iran, has managed to send him back to it again.

In fact, it should not be allowed to pass off as a trifling matter that a Persian Prince should go to the Russian Consul to beg his pardon. Evidently this has robbed the royal dynasty of its dignity and also diminished the importance of the Parliament in the eyes of the foreigners. All these, says the paper, have been the contrivances to re-establish the awe of Russia over the king and his subjects.

The paper encourages the people to drive away this pernicious awe from their mind and eliminate the self-seeking and the traitor from among the constituents of the State. It also impresses upon them the inadvisability of retaining Amines Pascha in power.

II.—HOME ADMINISTRATION.

(a).—Police.

SANDHYA,
August 22nd, 1907.

6. The *Sandhya* [Calcutta] of the 22nd August says that Pandit Satyacharan Sastri has written a book entitled "Clive, the Forger," which is in the press and will be shortly published. The writer remarks that, the very name of the book ought to command such a sale as to leave no copy undisposed of.

A book in the press.

BIHAR BANDHU,
August 24th, 1907

7. The *Bihar Bandhu* [Bankipur] of the 24th August considers the Government action in getting the Police trained in shorthand, in order to facilitate the taking down of the speeches delivered at public meeting, as a blessing in disguise. Public speeches, says the paper, are generally delivered in Hindi. Hence, the Government will be necessitated to invent shorthand in Hindi also, in order to answer its requirements and this will help to facilitate the writing of the Hindi language and supply a long-felt want of the people. The paper advises the public speakers to make it a point to deliver speeches in their own vernacular and thus pave the way for the invention of the art of shorthand in the languages of the different provinces of India, to the great advantage of the literary public.

The training of the Police in shorthand.

BHARAT MITRA,
August 24th, 1907.

8. The *Bharat Mitra* [Calcutta] of the 24th August notes:—

The Hindu Police Officers of Tipperah and the Local Executive.

A Tipperah correspondent of the *Amrita Bazar Patrika* reports that since the acquittal by the High Court of Sub-Inspector Mangal Singh and Head Constable Nibaran, the Hindu Police Officers of Tipperah are in the bad books of the local executive.

SANDHYA,
August 27th, 1907.

9. Referring to the scuffle at Lall Bazar, the *Sandhya* [Calcutta] of the 27th August says:—

The scuffle at Lall Bazar.

The situation became so critical that all the *Feringhis* in the street took to their heels. Some one said that it was a unique sight to see the *Feringhis* running for fear of the Bengalis. After what happened at Lall Bazar yesterday, nobody will fear the Police any longer. Know it for certain that those fellows are nearing their end, otherwise how could thirty thousand Boers go on killing them for three years though they had mustered three lakhs with 600 cannon? Yesterday at the Lall Bazar Police Court two Europeans were wounded and bled.

(b).—Working of the cants.

DAILY HITAVADI,
August 21st, 1907.

10. With regard to the meaning of *swaraj* adopted by the High Court in the Khulna sedition case, the *Daily Hitavadi* [Calcutta] of the 21st August says that the people generally take the term *swaraj* to mean the Colonial form of self-government or Home Rule. The *Englishman*, however, contends that it is understood to mean absolute self-government to the exclusion of the English and quotes in its

Swaraj in the High Court.

support the views of some extremists. But the opinion of the extremists has little hold upon the people at large.

11. The *Sri Sri Vishnu Priya O Anando Bazar Patrika* [Calcutta] of the 22nd August writes:—

SRI SRI VISHNU
PRIYA O ANANDO
BAZAR PATRIKA,
August 22nd, 1907.

We are pleased to hear the explanation of *swaraj* given by the High Court. Mr. Dadabhai Naoroji used it to mean Home Rule and not Self Government to the exclusion of the English. But Mr. White also was not alone in explaining the term in the sense in which it is used by some people.

12. The *Navasakti* [Calcutta] of the 24th August writes that, the recent pronouncement by the High Court that preaching *swaraj* is not sedition is no matter for peculiar exultation to genuine seekers of *swaraj*, who work in complete disregard of all considerations of the legality or illegality of what they do and who have risen wholly superior to all regard for punishment or reward and favour from the English. Men who have not risen to this pitch of indifference to worldly considerations have not become fit genuinely to strive for *swaraj*. And moreover, what is held by two High Court Judges to be not sedition may be held to be sedition by any two other Judges.

NAVASAKTI,
August 24th, 1907.

At the same time the ideal of *swaraj* that these two Judges have laid down, even though that *swaraj* keeps within the limits of the law of the English, has a value of its own not very small.

13. Referring to the deposition of the District Police Superintendent in the Kishorehat case in which that officer reported to have said that the disturbance there had nothing to do with the boycott of British goods, the *Sandhya* [Calcutta] of the 22nd August says that evidence proving that the *Feringhis* were at the bottom of the *gundaism* in East Bengal is pouring in from all sides.

SANDHYA.
August 22nd, 1907.

14. The *Sri Sri Vishnu Priya O Ananda Bazar Patrika* [Calcutta] of the 22nd August has the following in reference to the "Mr. Cumming, who are you?" decision of the Session Judge of Comilla in the shooting case:—

SRI SRI VISHNU PRIYA
O ANANDA BAZAR
PATRIKA,
August 22nd, 1907.

Mr. Cumming, who are you? You are no Judge, when you could in the absence of sufficient evidence sentence Nibaran to the extreme penalty of the law and Dwarkanath and Mongal Singh to transportation for life, you are not fit for the seat of justice you occupy.

Is there another inexperienced judge like you? So long as it was not proved that Syed Ali died from a shot fired either by Nibaran or Lalit, section 302 Indian Penal Court was inapplicable. How many Europeans are convicted under this section when natives are killed by their shots?

Do you maintain that if one person is killed by a gun-shot, and another be found on the spot with a gun in his hand, then the latter ought to be held responsible for the offence? The High Court Judges have pointed out not only your short comings in the trial of the case, but those of many officials from the Chief Secretary to the Government of Eastern Bengal and Assam down to the District Superintendent of Police, Mr. Ryland. Can you say that you discharged the functions of a Judge in the trial of this case? We are led to think that you are either as one without any sense of justice or a tool in the hands of designing men.

But be that as it may, it is certain that you are not fit for the post of a Judge.

15. The *Hitavadi* [Calcutta] of the 23rd August writes:—

HITAVADI,
August 23rd, 1907.

Convictions of accused persons in a murder case are often set aside on appeal, because there is frequent miscarriage of justice in the lower courts. This is not a new thing; why then do the people rejoice at the High Court's judgment in the Comilla shooting case? There is rejoicing because:—First, circumstances under which Sayed Ali died are shrouded in mystery. Secondly, the people were alarmed at the eagerness shown in the investigation of the case by the officials of the East Bengal Government from the Chief Secretary downwards. Thirdly, the public were amazed to see the manner in which Mr. Cumming sentenced Nibaran to death and Mongal Singh and Dwarkanath to transportation for life on very insufficient evidence. There was an impression in the public mind that

the intention of the Government was to convict and punish some of the Hindus and that on political grounds no efforts would be made to uphold the cause of justice. There is, therefore, rejoicing at the impartiality and sense of justice evinced by the High Court Judges.

At every step in the action of the officials in reference to this case, one finds evidence of their spite against the Hindus as well as their eagerness to repress the Hindu community. It is well known that criminal investigation fails in nineteen cases out of a hundred, and yet Government troubles itself very little on that account. But in this case Government moved heaven and earth to arrest the murderer and made ample preparations to collect both true and false evidence to punish three innocent Hindus. Even the Sessions Judge sacrificed his sense of justice in order to punish the accused severely for the satisfaction of the authorities.

MIHIR-O-SUDHAKAR,
August 23rd, 1907.

16. Referring to the High Court's judgment in the Comilla shooting case, the *Mihir-o-Sudhakar* [Calcutta] of 23rd August says that in the High Court, while convictions of Mussalmans are affirmed on appeal, those of Hindus are set aside. What steps is the Government taking with regard to this? The mystery shrouding the Comilla shooting case ought to be unravelled. For if a murder like this be hushed up, people's lives cannot be considered secure.

SOLTAN,
August 23rd, 1907.

17. In concluding a lengthy article on the Comilla shooting case, the *Soltan* [Calcutta] of the 23rd August speaks of the incapacity of the local police and the executive, pointing to the fact that, despite their investigations, the real culprit is still at large, although the murder was committed in the heart of the town. The Magistrate and the Commissioner are responsible for this state of things. We do not question the impartiality of the High Court Judges. Nor do we wish that innocent men should be punished. But judging impartially from the circumstances of the case, it appears that the act was due to the accused, although there was no one who witnessed its commission. The local Muhamadan leaders are also responsible for the result of the trial, as they rendered no help in the investigation or prosecution of the case.

BANGAVASI,
August 24th, 1907.

18. The *Bangavasi* [Calcutta] of the 24th August publishes a portrait of Mr. Justice Mitter, and writes in most eulogistic terms of the way in which he has discharged his judicial duties. All Bengal in one voice blesses him, because of the fearlessness and strength of mind with which justice is being administered by him as a High Court Judge. So long as the Courts in this country administer impartial justice, the British Empire will remain free from all harm, for it is impartial justice which exercises an unspeakable charm on the people.

HINDI BANGAVASI,
August 26th, 1907.

19. Addressing Mr. Justice Saroda Charan Mitter, the *Hindi Bangavasi* [Calcutta] of the 26th August compliments him as follows on his decision in the Comilla riot case:—

In fact, you are the blessed, and equally so your deceased father and mother. Not only this, your class, your caste, your country, your Bengalis and your surroundings are all blessed, and so it is established that you are highly blessed. In your capacity as a Judge of the High Court holding jurisdiction over Bengal, Bihar and Orissa, you have given proof of moral courage and judicial independence, and hence the whole of Bengal is gladly expressing its gratefulness to you. The *swadeshi* agitation and the boycott movement have exasperated the English against the Indians, which the former now seek to suppress by brutal force. The foolish executive and such of the natives as are hostile to *swadeshi*, are trying to create dissensions between the Hindus and the Muhammadans. They have got the image of the goddess mutilated in East Bengal. Many in that part of the country are suffering from miscarriage of justice at the hands of the lower Courts. The *swadeshi* theatre and *jatras* have all been lying inactive. Can there be a greater blot on the English rule? The long established prestige of the High Court has been fast declining. The judicial activity of the English has been losing its credit in the eyes of the Indian people. When such has been the state of thing all round, you have restored the prestige of the High Court—the highest tribunal in the land, and the protection of the lives and property of its people—

and thus revived the feeling of reliance upon it on the part of the latter which we now attribute only to the kindness of God and the good fortune of the English rulers. It is to your justice that the accused in the Comilla riot case, the subjects of the Emperor, now owe the lives which were about to be extinct. We also thank your late fellow Judges, Justices Holmwood and Caspersz, as also your present colleague, Mr. Justice Fletcher, who concurred with you in your decision.

Lastly, the paper says that this judgment of Mr. Justice Saroda Charan Mitter will restore the almost past greatness of the High Court, and make the people like it as formerly. Hence, addressing the English, the paper proceeds: "Your Government, O English, will remain stable in India, as long as you regulate your administration according to the principle of justice, as it is natural that justice on the part of the ruler renders the subjects happy and contented!" Turning to Mr. Justice Saroda Charan Mitter again, the journal remarks that it fears lest he should not lose his judgeship for such judicial independence, adding that it would not, however, matter much, inasmuch as though losing his seat on the bench, he will occupy a seat in the hearts of thirty crores of the Indian people till eternity.

20. Referring to the Bloomfield case, the *Hitavadi* [Calcutta] of the 23rd August writes that the agitation raised by the Anglo-Indians against the acquittal by the

The Bloomfield case.

High Court of three natives is known to all. It would seem that nothing but the blood of a number of natives will satisfy a class of Anglo-Indians, because a European has in this case died from the blows dealt by some natives. But not a word passes out of their lips when a native meets with his death from a blow or kick or gun-shot from a European. In the case of Dr. Suresh Chandra of Barrackpore the sentence of imprisonment passed on the European accused was considered quite adequate by the Anglo-Indian community, but as in the present case it was a European who was the victim, they speak of the insufficiency of the sentence of imprisonment passed by the High Court.

HITAVADI,
August 23rd, 1907.

21. Referring to the fact of Babu Beni Bhusan Rai of Khulna having been discharged by the High Court of the liability of entering into recognizance for a year, as ordered by the Local Magistrate, for his having delivered a seditious speech, the *Hitvarta* [Calcutta] of the 25th August ironically says that it is very likely Sir Andrew Fraser will now increase the salary of the magistrate.

Babu Beni Bhusan, of Khulna, discharged of the liability of recognizance.

HITVARTA,
August 25th, 1907.

22. The *Daily Hitavadi* [Calcutta] of the 26th August hopes that the petition to the Lieutenant Governor of Bengal to commute the death sentence passed on Kankaru Das in the last High Court Sessions into one of transportation for life, got up by certain Baristers and others, will receive His Honour's favourable consideration.

The case of Kankaru Dass.

DAILY HITAVADI,
August 26th, 1907.

23. Referring to the recent refusal of Babu B. C. Pal to give evidence in the Police Court in the *Bande Mataram* case, the *Sandhya* [Calcutta] of the 26th August writes:—
Bravo, Bepin Chandra! you have shown to-day the highest example of the boycott.

Babu B. C. Pal in the Calcutta Police Court.

SANDHYA,
August 26th, 1907.

You said in the Congress that it would not do only to boycott the *Feringhi's* goods,—the *Feringhi* must be boycotted. By having offered yourself as a sacrifice to-day you have carried this superior boycott *yajna* to a finish. You have teated with disregard the *Feringhi's* court to-day.

We repeat: Bravo, Bipin Chandra! You are indeed a genuine priest of the boycott, you are indeed a heroic son of the Mother.

24. In discussing the question of Babu B. C. Pal's refusal to give evidence in the *Bande Mataram* case, the *Navasakti* [Calcutta] of the 28th August writes that the Courts aim at the welfare of the community, and therefore obeying the summons of a Court and thereby assisting it in the discharge of its work is a matter of duty. But such obedience ceases to be a duty and becomes reprehensible when the Courts for some cause or other, cease to subserve the welfare of the community and do it ill. This is a principle which

Babu B. C. Pal at the Calcutta Police Court.

NAVASAKTI,
August 28th, 1907.

applies to all countries, free or subject. Assisting the Courts is a matter of duty and glory to all men so long as the Courts do not deviate from the great work which has been marked out for them by Providence, that is, so long as they do unalloyed good to the community.

SANDHYA,
August 27th, 1907.

25. Referring to the conviction of the two accused Jotis and Sailen and the remarks of Mr. Kingsford thereon, the *Sandhya* [Calcutta] of the 27th August writes:—

Conviction of the accused in the *Yugantar* scuffle case.
O what justice you have done! We ask, why should there be any intercession for mercy? To beg for mercy or justice at the hands of the *Feringhi* is sure to cause bitter disappointment. Evidence of that fact daily comes to our view; yet we are not disillusioned. Henceforth there should be no talk of mercy. Let there be an open declaration of the facts as they happen and no more; then, let the consequence be what it may.

SANDHYA,
August 26th, 1907.

26. The *Sandhya* [Calcutta] of the 28th August writes:—

"A butcher of a Magistrate at Lall-Bazar.

There was a proposal made once at Calcutta to set up a *Kashai Kali* (the image of Kali which is set up in the butchers' shops). All the meat sellers of the town there were, were to go and kill their goats before this-Kali. This *Kashai Kali* was not set up; but the Government of Bengal has set up a *Kashai Kazi* (a butcher of a Magistrate) at Lall Bazar.

To see the appearance of Magistrate Kingsford, one would take him to be just a butcher. We do not know about Kingsford's genealogy; if the facts about it were made public, perhaps it may become known that the Magistrate's father or grandfather, or somebody or other was a butcher, otherwise how could his appearance be like that? And the understanding is like the form; as is the appearance so is the conduct. Sriman Shusil Chandra Sen was tried yesterday—one loathes to call it a trial,—he was butchered, talk of a trial before a butcher.

Bravo, Shusil; the fact that you have without reserve stated in the *Feringhi's* court that you have administered thrashing for thrashing—this itself shows that you have stuff in you, that you will be able one day to stand face to face with the *Feringhi* and if the need be, to hurl forth fire for fire. Let no one coming after Shusil set up a wail in the *Feringhi's* court and say: "I am not guilty, set me free". If you have given a thrashing, say: "I have returned thrashing for thrashing, I would have given more, had I got the opportunity."

Continuing the paper remarks as follows with reference to the observation which Mr. Kingsford is reported to have made in the course of this trial to the effect that if this thing had occurred in a foreign European city the police would have used their batons:—Well, Mr. Magistrate why are you in such a heat? If it were any other country the people would have used not only their umbrellas, but benches, chairs, bottles, vitriol syringes would have been brought into requisition, and you would not be able to sit in your court yesterday to play the Magistrate. Why do you talk of other countries, dear fellow? Whenever you do, we are reminded of your appearance and vitriol. That is why we say: "darling, don't, don't talk of that thing". It is not without provocation that we use the term "a butcher of a Magistrate". You suppose that by acting the butcher's part you will ingratiate yourself with Government and get promoted. You will see that the hair will grow on your bones, that your dead bones will fall a-cracking.

Sushil, we know that you will silently put up with the strokes of the whip: but these strokes will not be put up with by the country. These fifteen strokes of the whip will be stored up now, and for them fifteen thousand shots will be hurled forth. Not many days more will elapse; you are yet a boy, as soon as you attain youth you will see this rain of fire. Why do we say only "see", you will yourself play with the fire.

DAILY HITAVADI,
August 28th, 1907.

27. The *Daily Hitavadi* [Calcutta] of the 28th August writes that if, as at present settled, the High Court closes on the 30th September and re-opens on the 11th November, some inconvenience will be caused. For the Court will have to close again on the 14th, 15th, 16th, and 11th November on account of the Jagadhatri Puja and Kartik Puja. Vakils, Barristers etc., who will spend the vacation

in the mufassal will be able to extend their holiday trips considerably if the Court re-opens on the 17th November after closing on the 7th September.

(e)—Local Self-Government and Municipal Administration.

28. A correspondent of the *Sandhya* [Calcutta] of the 22nd August complains that owing to a new jute mill being in course of construction within the limits of the Bhatpara Municipality in the 24-Parganas district, the natural outlets from a tank called "Dome pukur" which receives all the water of the village during the rains, have been closed by the European owners of the mill, thereby causing serious inconvenience to the villagers. The attention of the Chairman and the Vice-Chairman of the Municipality was called to the state of things, but to no purpose.

SANDHYA,
August 22nd, 1907.

(h)—General.

29. Referring to the Fisheries Enquiry Commission, a correspondent of the *Sanjivani* [Calcutta] of the 15th August writes:—
The Fisheries Enquiry Commission. Inquiries relating to fisheries are being made in every district. But apparently re-assuring answers are given to those who ask why such inquiries are being instituted. These questioners are told that the object is only to remove one of the chief difficulties of living experienced by the people of the country. Wicked men, however, question the good intention of the Government in this matter, and say that as usual with Government it proposes one thing while it does another. In the present case the intentions of Government are popularly believed to be as follows:—

SANJIVANI,
August 15th, 1907.

- (1) To appoint Europeans on high salaries to new posts.
- (2) To pave the way for European fish merchants in Bengal.
- (3) To grant a monopoly of fish trade to such Europeans.
- (4) To bring them large profits by raising the price of fish.
- (5) To impose a new tax.
- (6) To reduce the fishermen of this country to the condition of beggars just as the weavers and smiths have been already reduced.

Considering the attitude of the Government in similar matters in the past, the popular belief is not wholly wrong or unjustifiable. The Commission, it may be supposed, has been appointed at the instance of European fish merchants, who have been trying for a long time to start a fish trade in Bengal.

30. With reference to the letter written by the Magistrate of Dacca to the Subdivisional Officer of Munshiganj about the sale of *belati* articles at the Munshiganj Bazar, the *Sanjivani* [Calcutta] of the 15th August says that Mr. Allen is up and doing in promoting the sale of such articles. But has he been appointed by the Government to do this? All his threats and intimidations, however, will have no effect upon the resolute people of this country.

SANJIVANI.

31. In an article headed "Prosecution of Newspapers," the *Sanjivani* [Calcutta] of the 22nd August writes:—

SANJIVANI,
August 22nd, 1907.

At a signal from him who controls the rise and fall of his creatures, from him upon whose will depend our making and marring, to-day the impossible has become possible, even a cripple finds himself able to cross a mountain. But this is precisely the time when you are raising your hand against newspapers and thinking of killing the *swadeshi*. Such a policy was once followed by the Emperors of Germany in the days of her revival, and also by the despotic Tsars of Russia; but the ultimate consequences of their action in this respect are too well-known to the world. You, too, ought to know that History shall never be false. Peace cannot be established by mere force. Remove the cause of unrest and peace will be established in the land. It is a vain hope to hope to establish peace in the country by prosecuting newspapers.

32. Referring to the plague mortality in India the *Sri Sri Vishnu Priya O Ananda Bazar Patrika* [Calcutta] of the 22nd August says that the total mortality from plague in India exceeds what occurred in the Boer or the Russo-Japanese War. The

SRI SRI VISHNU
PRIYA O ANANDA
BAZAR PATRIKA,
August 22nd, 1907.

Government and the plague.

matter was discussed in the well-known medical journal the *Lancet*, as well as in Parliament. The officials feel ashamed for this state of things and His Majesty the King-Emperor has expressed his sympathy with the plague-stricken Indians. The Government of India, however, justifies itself by throwing the whole blame on the prejudice of the Indians.

The Plague Commission, as well as certain medical authorities, recommended slaughter of rats and inoculation. We have no objection to the former. But most men may have objections to the latter, as they have not yet forgotten the Malkwal affair. That inoculation is beneficial is the conclusion arrived at by its advocates from statistics prepared by themselves, but people doubt whether the conclusion is a scientific one. We know very well what value your statistics possess. But if you have real sympathy with the poor, oppressed and moribund people of India, you should first of all try to remove their poverty. Poverty removed, plague, cholera and other epidemics will gradually disappear from the country.

HITAVADI.
August 23rd, 1907.

33. Referring to the official correspondence published in the *Gazette of India* on the subject of plague and how it should be dealt with, the *Hitavadi* [Calcutta] of the 23rd

Government and the plague.

August writes :—

We cannot but praise the Viceroy for his exertions to mitigate the fury of plague ; but it should be observed that, in order to remove plague as well as famine, the poverty of the people should first of all be removed. As for inoculation the people may have objections, as they have not yet forgotten the Malkwal incident.

BHARAT MITRA,
August 24th, 1907.

34. The *Bharat Mitra* [Calcutta] of the 24th August publishes a Hindi version of the King-Emperor's gracious letter recently addressed to the Viceroy in connection with plague in India as also that of the Viceroy's letter addressed to the Local Governments and administrations on the subject.

SRI SRI BISHNU
PRIYA O ANANDA
BAZAR PATRIKA,
August 22nd, 1907.

35. The *Sri Sri Vishnu Priya O Anando Bazar Patrika* [Calcutta] of the 22nd August writes as follows :—

Government and the Comilla shooting case.

The Comilla shooting case became a part and parcel of the *swadeshi* movement, causing gravest apprehensions to the Government of Eastern Bengal and Assam. Arrangements were made for conducting the case from the side of the Government. The Superintendent of Police, Mr. Byrne, was transferred to Dinajpore as there was no hope of obtaining the desired result through him. Many people believe that all such changes originated in the fertile brain of Sir Lancelot Hare ; for the Government well knew that Mr. Byrne was a just man. So what was possible through Mr. Ryland could not have been made possible, if Mr. Byrne had continued in Comilla. And it was proved in the High Court by Mr. Jackson that there was much untruth in what the former said. Consequently Mr. Ryland was the man engaged for investigating the case, assisted by two notorious Inspectors of Police, viz., Inspector Sarafat Ali of the well-known Baladhan murder case, and that degraded Inspector Chandra Kanta Dam.

All anxiety of the Government was removed when efficient police officers were engaged in the Comilla case, and the case came up for trial before an able Magistrate and an able Sessions Judge. Further, the services of an able Counsel in Mr. Upton, were engaged. The Government was eager for the result, as was shown by the fact that the Commissioner of Dacca laying aside all his work was constantly at Comilla. He, the Magistrate and Mr. Ryland met every day for consultation. Murders are committed in various places, but nowhere is the Provincial Government seen to interfere, nowhere is the public money misused in this way.

Government invested the case with a political complexion. There was a secret desire of oppressing the Hindus and the *swadeshi*. But happily the High Court showed their respect for truth, justice and specially for the highly honoured name of the Court itself. A judgment like that given in the Comilla case really upholds the true meaning of a *Dharmadhikaran* (Court of Justice). The manner in which the work of Government is carried on in East Bengal should receive the attention of Lord Minto. But we have very little hope in that direction.

36. The *Soltan* [Calcutta] of the 23rd August writes :—

Government and the present situation.

The manner in which cases are being tried at Jamalpore, Dewanganj, Serajgunj, Rajshahye and other places is gradually making the Musalmans lose their faith in and love for Englishmen. They are being constantly led to think that they would not certainly have had to suffer so much in consequence of the recent troubles, had they joined with the Hindus and not as they did with the English, who fear the Hindus. Englishmen always try to keep those in good humour who possess strength, while they frown upon the weak. Justice cannot therefore be expected from them. If this belief grows into conviction it is certain that the Musalmans will go over to the side of the Hindus, who are their fellow-countrymen. Oppressions committed on the Musalmans convicted in the Serajgunj and Rajshahye cases and the prohibition of religious meetings have greatly pained the Musalman community, and the result has been a continual diminution of their love for the English people.

The matter should receive the attention of the benign British Government.

37. Referring to the new post to be created in the Excise Department on

a monthly salary of Rs. 3000, the *Sri Sri Vishnu*

A new post in the Excise Department.

Priya O Anando Bazar Patrika [Calcutta] of the 22nd August observes with regret that, of course,

no native of this country has any chance of being appointed to it. As the country becomes poorer and poorer the Government is busy appointing more and more officers on heavy salaries. Does it not look abnormal?

38. Seeing that Mr. Morley has announced the appointment of 39

Appointment of European Engineers.

Europeans Officers to higher posts in the Engineering Department in the coming year, the *Hitvarta* [Calcutta] of the 25th August despairs of

qualified natives securing these posts in spite of their applying for them, till the Indians get the *Swaraj*, when things like these will of itself disappear.

39. Referring to the proposed appointment of an Inspector-General of

The proposed appointment of an Inspector-General of Excise

Excise in India on Rs. 3,000 a month to ensure greater efficiency in the working of the Excise Department and presuming that the post will, in

all probability, go to a European Civilian, the *Hitvarta* [Calcutta] of the 25th August remarks that this arrangement will entail an annual expenditure of forty-thousand rupees to Government and regrets that it is in this way that the finance of India is being frittered away. The paper thinks that the efforts of the would-be Inspector-General will be to extend the sale of *ganja* and liquor in India.

40. Owing to the fact of the money value of the Indian revenue being

Account of the Indian revenue shown in English, instead of Indian coins, in the India budget.

shown in pounds instead of in rupees in the India budget it becomes difficult, says the *Hitvarta* [Calcutta] of the 25th August, for the English

people to find out, on the occasion of the budget debate in Parliament, whether or not there has been an increase in the Government revenue in India. Whereas there has been so much increase in the revenue of the country that it has become very hard for the Indians to discharge their liabilities without any difficulty, as since the increase in the value of the pound they have to pay fifteen rupees instead of ten, or half as much again as they did before, in order to satisfy the revenue demand. The fact of the account being shown in pounds thus makes it difficult for the English to realise the actual condition of the Indian people.

41. The *Hindi Bangavasi* [Calcutta] of the 26th August is dissatisfied

Separation of the Executive and the Judicial function.

at Mr. Morley's reply to Mr. Rees's recent question in Parliament relating to the separation of the Judicial from the Executive function, and is

surprised to find the Secretary of State speaking in such a way on the subject.

IV.—NATIVE STATES.

42. The *Bihar Bandhu* [Bankipur] of the 24th August notes the reference

The disarming of the people of Native States.

in the *Indian Sociologist* of London that Government has hit upon a nice plan to disarm the subjects of the Native States, by purchasing through their agents all sorts of

SOLTAN,
August 23rd, 1907.

SRI SRI VISHNU
PRIYA O ANANDO
BAZAR PATRIKA
August 22nd, 1907.

HITVARTA,
August 25th, 1907.

HITVARTA,
August 25th, 1907.

HITVARTA,
August 25th, 1907.

HINDI BANGAVASI,
August 26th, 1907.

BIHAR BANDHU,
August 24th, 1907.

arms from the subject people there, offering double price for them, and adds that these agents have, accordingly, been visiting every town and village in the Native States to execute their mission. The paper, however, does not vouch for the truth of this report.

VI—MISCELLANEOUS.

SANDHYA,
August 22nd, 1907.

43. The *Sandhya* [Calcutta] of the 22nd August publishes the following article under the heading "*feringhi's meki* (counterfeit coin), full sixteen annas *fanki* (deception)".

"The *feringhi's* counterfeit coin." A hundred and fifty years ago the *feringhi* came to this country in the guise of a hawker, but now he has at once assumed the royal robes. The Rakhal Raja (Krishna) had the cowherd's stick in his hand, but the hawker *feringhi* raja has the measuring scales instead. Before him throw down cowries (money) first, and next you will have what you want. Have you got a suit? Do you want justice from the sovereign? Very well; bring your *akkel salami* (fine) with you. Can you pay from annas eight and three pies for your plaint to Rs. 510 for Jackson's fees? As your payment is, so shall be the advantage for you. The *feringhi* raja has his gates open. Do you wish to be a loyal subject? Do you want to have a stamp of loyalty on you? Very well, bring some consideration. Can loyalty be had for nothing? If you can pay three lakhs and ten thousand rupees, the *feringhi* raja will make you a loyalist weighing three maunds and ten seers. Two to ten thousands will make you a Rai Bahadur. If, again, you can part with two to ten lakhs then will the *feringhi* make you a big raja and place you on an exalted seat? Are you a slave of the *feringhi* raja's creation? Do you want to be a Teshildar of his *Khas Taluk*? An excellent proposition! Say, how many lakhs of rupees you will be able to add to the coffers of the *feringhi* Raj by thrusting knives into the throats of the natives? Your remuneration will be in proportion to the amount of income you will be able to show. If you can show an increase in the sale of liquors you will be made senior Excise Deputy Collector. If you cannot satisfactorily collect the tax on intoxicants, then you shall have to pay the tax for your foolish incapacity. You are a *Hakim*, a Deputy Magistrate. Have you applied for an increment of salary? But not even a lakh of rupees was realised in your court last year in fines. The *feringhi* raja will strike on the head of your *akimi* with a broom. the *feringhi* raja has taken all sorts of work into his own hands including the transmission of telegraphic messages and of letters by post. What king ever did so many kinds of work? But then in every sort of work he has a profit; that is true. If sovereignty is carried on with weighing scales in hands, such profits always accrue. When sovereignty is associated with shop-keeping many more extra incomes can be secured. For instance, the *feringhi* raja is playing the shop-keeper in the money market. It is for this reason that you do not get more than eight annas for a rupee, when you melt the coin and sell the product, although we have to pay full sixteen annas for it. The recent one-anna nickel coin, if melted, would turn out to be precious nothing. The currency notes worth ten, twenty or fifty thousand rupees are wholly null and void. You will say that by means of these papers the *feringhi* raja took loans from the people. But does the king ever take a loan from his subjects? Loyalty must suffer if the king be called a debtor. Rather you may say that by this trickery of notes the *feringhi* has carried away one hundred and twenty-five crores of rupees from the country. In addition to that he has gratified the Indian people by issuing promissory notes to the same extent. And the Gavachandra (foolish) millionaires of our country purchase these notes with hard cash and consider themselves lucky. The other day, the East Indian Railway authorities wanted to raise a loan of one crore and twenty lakhs in England on the security of the *feringhi* Government. But the English people are convinced that in India the day of *swaraj* has come, and therefore refused to advance the loan. 'Though we know very well that "*The feringhi's meki* is sixteen annas *fanki*," yet we do not hesitate to purchase even this nothing with our money, in order that we may repent our folly afterwards.

SANDHYA,
August 22nd, 1907.

44. The *Sandhya* [Calcutta] of the 22nd August writes that a comet has become visible at Darbhanga. It is said to be like a huge broomstick. The broomstick will come down this time—the *feringhi* refuse will be removed.

45. The *Sandhya* [Calcutta] of the 22nd August writes:—
Somebody was committing nuisance on the street adjoining the house of an old woman. Forthwith the old woman came out, broomstick in hand, and was using sweet language like “burn-face” etc. When she saw that it was a lordly peon who was acting in that way, down she threw the broomstick at once and began saying:—“Is that *peadah* (peon) *baba* (father)—oh! all right! all right!”

This sorely needy (*lit.* needy with the need of two pice) *feringhi*, who with the point of the bayonet levelled against you is calling you a “d—d nigger,” this same *feringhi* will call you *baba* (father), will applaud you, if having become a *peadah* (peon) you can commit nuisance at his door.

Let us illustrate by a simple example. Female compartments on Indian Railways are now labelled “For native women.” Henceforth the label has been directed to be: “For Indian Ladies.” But may we inquire into the reason for all this gentlemanliness? Do you suppose that there is anything of gentlemanliness in the blood of those fellows—they are a band of *bombatias* (pirates). It is the fact of your having begun to use the term *feringhi*, the fact that you no longer generally use the terms “Englishmen” or “Saheb”—it is this which has made these precious darlings climb down.

Again, the *feringhi* newspapers were all along abusing us in unmeasured terms and there was no sign or response made about it anywhere. But all on a sudden on Sunday last, the Bishop of Lahore in his sermon made the exhortation that it was a serious wrong that educated Indians should be unjustly aspersed in the English newspapers. Why?—not on the ground of any command of Christ, but because indulgence in such abuse will make people angry and the work of governing India very difficult.

Understand the point. It is because the government of the country will be made difficult, that it is not desirable to indulge in abuse. Do not fall back any more. Get to understand well the *feringhi*'s measure. Commit nuisance on his things and so make them unfit for use. It is necessary that the nuisance of the boycott be smeared on their doors. But we must have become *peadahs* (peons)—a collection of lathis will have to be kept in reserves—and then will the *feringhi* say:—“Is that *peadah* (peon) *baba* (father)—Oh! all right! all right!”

46. Referring to the *Englishman*'s suggestion that a new law should be made to protect persons who are being punished with social proscription for purchasing *belati* goods, as has been done in a recent case at Uttarpara, the *Sandhya* [Calcutta] of the 22nd August says that it would welcome such a law, as Government interference in social matters would at once set the whole country on fire.

47. The *Daily Hitavadi* [Calcutta] of the 24th August writes:—
Referring to the social ban under which a Bengali of Uttarparah is said to have been placed for purchasing foreign articles, the *Englishman* newspaper recommends that a bill providing punishment for certain classes of offences connected with the *swadeshi* agitation should be introduced into the Legislative Council. Considering that the *Englishman* is a semi-official organ, we deem it our duty to speak a word of warning to Government.

Nobody in his senses would think of seriously making such a proposal, unless he were under the influence of an evil genius. There was a time when Indian manufactured articles, such as printed calico and other piece-goods, were rigorously excluded from the English market. Who can help hating the English, if they should now proceed to legislate for the purpose of putting down the *swadeshi* agitation?

Readers of history know what oppressions were perpetrated by the English upon Indian artisans for the purpose of furthering the interests of the English manufacturers. But we do not propose to do any harm to foreign artisans. We are merely asking our people to encourage our arts and industries, and by

SANDHYA,

DAILY HITAVADI,
August 24th, 1907.

enforcing social control trying to win them over to the righteous cause. No one can take exception to this; but the English are so blinded by selfishnesses that, forgetful of their past iniquitous conduct, they want to suppress even this laudable action on our part. They should not forget the lesson which they learnt in America, so soon.

Aurangzeb lost his empire when he tried to interfere with the religious faith of the people. Should the English ignore this fact? That English cloth, foreign sugar, salt and other articles are unclean to the orthodox Hindus no Englishman can deny. If then these Hindus should refuse to have any social connexion with those unscrupulous people who make use of foreign articles, how can the English think of punishing them for this? They have not, perhaps, yet forgotten the lesson of the greased cartridges. We cannot believe that Government would accept the thoughtless suggestion of the *Englishman* which is but the mouth-piece of the tea-planters.

We must sound a note of warning to the rulers in this connexion. For the alien rulers to try to stop *swadeshi* by interfering in social matters would be to play with fire. It is to be hoped that the blunder of Aurangzeb is not going to be repeated.

HITAVADI.
August 23rd, 1907.

48. Referring to the practice of refining sugar with animal blood the *Hitavadi* [Calcutta] of the 23rd August says that it has repeatedly adverted to the question and

supports its contention by quoting the following passage:—

The brown or raw sugar is first mixed with a very small quantity of boiling water, just sufficient to form a thick pasty mass, which is put into conical pots and allowed to drain, the small quantity of water washes out only the brown part and leaves the crystals almost white. They are then dissolved in water, mixed with some bone-black and *bullock's blood*. The bone-black is the char-coal from burnt bones and has the power of taking away the colour of most vegetable solutions, the *bullock's blood* is used as affording a cheap kind of albumen which, when the solution of sugar is boiled, coagulates and entangles all the floating matters, so that they may be removed by filtration.—p. 167.

The fact that foreign refined sugar is a thing unclean to the Hindus needs no reiteration. The *Encyclopædia Britannica* also corroborates the truth of the above quotation. The Musalmans also will refrain from using thing, inasmuch as blood is held *haram*, or unclean by that community.

Sugar used to be refined in this country with diluted milk which contains albumen. But, as milk cannot be had in abundance in Europe, blood albumen failing that bovine blood, is made use of there.

HOWRAH HITAISHI,
August 24th, 1907.

49. The *Howrah Hitaishi* [Howrah] of the 24th August has the following:—

Swine's flesh in *bilati* salt.

The flesh of swine in *bilati* salt.

—
An incident actually witnessed.

—
Unparalleled popular hate.

Srijukta Ram Charan Sadhukhan has written to us from the Howrah Charitable Dispensary at Sherebati in the jurisdiction of the Hingalganj Post-Office in the Basirhat subdivision of the district of 24-Parganas:—At the salt gola of a shop-keeper named Umesh Chandra De in the bazar at Hingalganj in the district of 24-Parganas as (a quantity of) salt was being cut out (from the heap) a piece of swine's flesh weighing about a seer was found (embedded) in it. This piece of flesh was almost as red as it was before, but it was full of a terribly foul stench. At the sight of this, many Hindus and Musalmans who were accustomed to use *bilati* salt have vowed no more to eat that salt.

Anybody may make the necessary inquiries into the truth of the statement of the informant. Having come to know of this thing we have been making it public for a period long antecedent (to the present). It is for those who have not been convinced even yet that a fresh piece of proof is made available.

50. The *Sandhya* [Calcutta], of the 22nd August says that if the Government would follow the *Englishman's* advice and abolish the National Colleges, then that would give an opportunity to the nationalists to make a

SANDHYA,
August 22nd, 1907.

The *Englishman's* suggestion to abolish the National Colleges.

grand display of *lathis*.

51. The *Sandhya* [Calcutta] of the 22nd August writes to the following effect:—

SANDHYA.

"How shall I abuse you." The coloured *feringhi* writer of the *Englishman* newspaper is incessantly abusing us; but if we should try to trace the history of his ancestors on his father's as well as on his mother's side, the attempt would prove disastrous. It is impossible to abuse referring to the names of his ancestors any one of a people, among whom it is forbidden to ask one's father's name, and among whom a new-born child is named after its mother but not after its father. For instance, if we call the writer in the *Englishman* who is inventing various stories, and sending lying telegrams to England, a *samundi's* (wife's brother's) son, or tell him "let us see what you can do, how you are the son of your father," then this will be sedition. The reason is that the Government in this country is carried on by men who are the descendants of graceless, ill-conditioned women. To tell the truth, we are bound to say that, being Hindus, we regard it a great sin to bear hatred towards any one. We do not hate the English people. What we want is this, that those dark-complexioned *feringhis* of mean birth may not revile us, and that our educated men may not turn seekers of favour at their hands. In what terms then shall we abuse you the Hares, the Frasers, the Mintos, and the Morleys and other rulers, as also the Anglo-Indian newspaper writers? We cannot abuse your fathers, because in that respect there is absolute absence of information. But you are too insignificant, you who hold office only for five years. To abuse you would be an act of foolishness.

52. The *Sandhya* [Calcutta] of the 23rd August has the following.—

SANDHYA,
August 23rd, 1907.

THE BEGGAR'S AMBITION (*lit.* HORSE MANIA).

If a beggar's son can wash his hand and mouth with water after a meal both morning and evening he walks with a swaggering gait; if he can wash his hand and mouth with milk and whey he looks upon the earth as a bowl of soft earth and dances. He then wishes to ride on horse-back, purchases a horse and mounts it, but with his face towards the horse's tail, and a single jerk given by the horse brings him, a beggar's son that he is, down to dust like a beggar.

All the illiterate, graceless, homeless and famished people of the *feringhi's* country come to this country and pose as important personages. Those who have no respectable connections worth the name in their own country, who cannot mix in society, have not the capacity to earn a farthing, come to this country and posing as *burra sab—chota sab* pass orders upon us like so many sons of Nawabs. Since the time of Clive sons of *feringhis*, offspring of childless women (in original *antecuri*—a term of abuse for women who have no children) have in this manner come to this country and have sucked and are sucking it like so many leeches.

Most of the principal writers in the *feringhi* newspapers have never even seen England, and even if they have seen it, they have not even three and a half cubits of ground purchased for them there (possess not even the bit of land that would be required to bury them in— $3\frac{1}{2}$ cubits being the length of the average human body). And yet these are the men who lord it over us. Can this be tolerated? No, it cannot be tolerated, can never be tolerated—is the answer we have to give. To indulge in recrimination brings out secrets and there is a row on all sides. Sedition is then found out; farces of trial are held and law and justice are murdered.

In name it is the *Englishman*, but is its writer and editor a pure Englishman, a pure *feringhi*, one of those who have room in their own country? And yet these are the men who constantly abuse us. The sun's heat is bearable, but the heat of the sand heated by the sun is unbearable to everybody. Abuse by John Morley can be borne, but it puts one in mind of Kiskindhya (country of the monkeys) to see the grimaces of the *feringhi Englishman*.

The *Civil and Military Gazette* of the Punjab, again, has abused the people of this country—its educated community. The *Bengalee* has had the abuse brought as a telegraphic message and made a present of it to us. The *Gazette* says that henceforward the *feringhis* of this country will not mix with the educated community who serve the Government, but, if they have to mix with anybody, if they have to enter into rivalry with anybody, they will mix with the races who have always been the ruling class—the big Zemindars of old families. The *Gazette* also says that the educated class will not be given high posts and thereby encouraged—to do so would be to get the beggar on horse-back.

Bravo, son of a Kulin, (high-caste man) can you say which generation of your forefathers practised their hands in the art of ruling countries and taking care of nations? You talk so big with your humble mouths, you whose forbears to the forty-ninth generation and whose descendants to the fourteenth generation will never be capable of touching the dust of the feet of middle class Brahmans and Kayasthas? Every one of you has, probably, had your birth in the foundling hospital—you, probably see darkness on all sides if you have to name your father, you would probably have had to earn your living as a shoe-black if you had stayed in your own country. And you call middle class Indian gentlemen beggars and vulgar people? The shoe with which such effrontery has to be checked will not be fit for our use even if washed with the holiest of waters. If really any member of the *Feringhi* royal family had been the king of this country, we would have got a shameless, poor and foodless man like you taken round twenty-two bazars on an ass with your face towards the animal's tail, and beaten with shoes. A beggar and the son of a rag-picking woman that you are, you have become a luxurious man on coming to this country, that is why you talk big from your humble mouth, that is why even a beggar like you becomes affected by the horse mania. We know how to apply the remedy for this impertinence. But the times and our luck are against us.

And *feringhi*, we ask you, how long will you, a mere handful of people that you are, be able to dominate over thirty crores of men and women with the help of these monkeys? Lanka (the fabled country of the Rakshas king, Ravan) can be conquered with the help of monkeys; in fact, has been so conquered. But it is not possible to govern a vast country like India by following a monkey-like policy. According to Darwin you are the descendants of monkeys, and monkeyism is intimately mixed up with your very fat and marrow. It is hunger and the hope of providing for unworthy dependants that have brought you to this country. If you can keep us well-disposed towards yourselves you will get enough for the countless members of your family. But if we become ill-disposed towards you, your pot will get cracked on the very oven on which it has been placed. Take care—there is no such pressing necessity as hunger; if you wish to keep your bread secure, you must keep your monkey relations in check.

SANDHYA,
August 26th, 1907.

53. The *Sandhya* [Calcutta] of the 26th August writes:—

The *Englishman* and the *Civil and Military Gazette*.

The fish-wife's newspaper of Koilaghat in Calcutta is at last really gone mad. May not the bracelet (a supposed cure for insanity) of mad Kali be put round his wrists? Lieutenant-Governor Fraser has issued orders to put the *Yugantar* out of existence, is smearing his palms with ashes in order to throttle the *Bande Mataram*, but there are no preparations afoot to seize and arrest the *Englishman* of Calcutta and the *Civil and Military Gazette* of the Punjab. It is these *Feringhi* papers which are at the root of all the mischief, of all the *Haramzadi* (a vulgar term meaning rascality). If these begin talking as befits gentlemen we should all begin saying what we have to say in sweet language. Half the sedition in the country has been drawn out by these monkeys making faces. This morning a letter has appeared in the *Englishman* in which it is written—why is the Bengal Government so lax, let it deport Bepin Pal, trample upon *Bande Mataram*, throw the *Sandhya* and the *Yugantar* into the fire and chastise the students as soon as they are come across. As if the country of Bengal is a landed estate of the writer's, inherited from his natural father—that is why he talks like this of force and might. No ruler of

a country can send its entire population to jail; it is because you don't understand this little thing that we have to abuse you.

54. Under the marginally noted head lines the *Hitvarta* (Calcutta) of the 25th August notes that by reporting to the Secretary of State the probability of an outbreak of

HITVARTA.
August 25th, 1907.

Good out of evil.

rebellion in India and bringing to his notice the inflammatory character of the report published in the Anglo-Indian journals of this country and the newspapers of England, the Government representatives sought to secure the assent of the supreme Government to their adopting stronger measures in dealing with the people. But the result has been other than anticipated, inasmuch as these reports having been received with concern by the rich people of England they have refrained from investing any more money in business in India. This, says the paper, augurs good for the Indians, as the less the amount of these investments the better for the Indians. The poverty of India and the destruction of its industries are due to the large investments of the English traders in this country and to its administration being conducted by British Government with an eye always to the advantage of the English merchants. It would then be highly beneficial to the Indians should the English give up trading with India. Hence, the paper considers those who have worked out such a result by their false and inflammatory publications as the friends of the Indian people.

55. Under the marginally-noted head lines the *Bharat Mitra* [Calcutta] of the 24th August remarks that the interpretation put by the High Court on the expression *Swaraj* during the trial of the Khulna sedition case has

BHARAT MITRA.
August 24th, 1907.

The exasperation of the *Englishman*.

exasperated the *Englishman* a good deal. The *Englishman* asks whether Justices Mitter and Fletcher, who interpret *Swaraj* as meaning Colonial Government have visited any of the British Colonies. If not why, asks the paper, do they say what they do not know? They should have understood that the introduction of Colonial Government would change the whole machinery of the present administration in India and the Indian people of all classes and creeds will then come to rank under one and the same category. There will be no distinction between a Brahmin and a Dom. Both will have the equal privilege of voting, on a particular question. Even the condition of the army will undergo a change, and Mr. Justice Fletcher will not then fill a Judgeship in the High Court, but his place will be taken by a brother of Justice Mitter.

The paper invites attention to the above remarks of the *Englishman*, which disclose the real cause of its annoyance. In fact, it is the fear to see the Anglo-Indians lose the chances of getting high Government posts in India that has made the *Englishman* restless. It has been anxiously thinking how so many poor Anglo-Indians will then get a living, in as much as no provision can be made for them in England, where there are already a considerable number of beggars and unemployed people. The *Englishman's* statement that the fact of the High Court putting such an interpretation upon *Swaraj* will tend to increase the popular agitation, does not stand to reason. It may be attributed to a groundless fear on its part. The thing that has provoked the remarks is what has already been noted. In fact, this Anglo-Indian paper has gone too far in its attack on Justices Mitter and Fletcher. And this is not the first time that it has conducted itself in this way. For a similar conduct on a previous occasion it had to tender an apology. This happened in 1857, after the Sepoy Mutiny, in connection with Mr. Taylor's case who had arrested a good many Musalmans at Patna, whom he had invited to his place under the pretence of a friendly visit.

The paper concludes by saying that the old days are gone. Now the Anglo-Indian journals are attacking the High Court with impunity. Does not the Chief-Justice, asks the paper, think that his silence, in the matter, will tend to lower the prestige of this august tribunal?

56. The *Sandhya* [Calcutta] of the 23rd August writes:—

SANDHYA.
August 23rd, 1907.

The *Sandhya's* reading of the situation.

There was a cat in a household which used to eat from out of the pots. It became difficult to keep fish in the pots, owing to its depredations. Gradually its outrageous ways in the matter of eating from out of the pots came to be intolerable to everybody. One day the younger members of the

household, tying a rope round the neck of the cat, began dragging it away with the purpose of leaving it elsewhere. On the way an old woman asked the boys what has the cat done? Thereupon the cat, with the purpose of hiding its own misdeeds, said to the old woman:—

“Having had my days of worldly existence, I have now directed my attention to pilgrimage. These darlings are all taking me to *Sri Brindaban* (a place of pilgrimage.)”

The people of the country became agitated with the outrageous ways of the hypocritical *feringhi* in the matter of eating from out of the pots. The *feringhi* has not omitted to put his mouth into any of the pots in any place in which we had kept something or other. The *feringhi* is in possession of absolutely all the best Government appointments in the country. The salaries of the appointments which you and I get are not sufficient to buy two maunds of rice. All the business concerns which yield large profits are monopolised by the *feringhi*. The price of rice has risen as high as seven rupees (per maund) under the stress of the *feringhi* merchants' export of it. By opening railways, steamer services, tramways, etc., the *feringhi* has deprived cart drivers, boatmen, porters, etc., of their source of livelihood. All the appliances of civilisation add to the happiness of a free country, whereas in a subject-country it is all these same things which suck everything out of the people. Our countrymen who have started a service of *swadeshi* steamers at Tuticorin are being subjected to no end of trouble, owing to the *feringhi's* mischievousness. Having taken up a dominant position of control over our schools and colleges, the *feringhi* is teaching our boys a sham-loyalty and the language of the slave. As under the influence of *Saturn*, *Srivatsa* had everything of his destroyed, so under the benign influence of the *feringhi* we also are having everything of us destroyed on all sides. As in the *Swarnalata* (a popular Bengali novel) Nilkamal lost himself in the Kalighat Bazar, so we also have lost ourselves in every way in the *feringhi's* bazar. We have not merely lost ourselves: we find out on this favourable occasion that the *feringhi* has put his paws into our pockets, and has got his mouth into our pot of rice. And considering how we are sitting like armless *Jagannaths* in the garb of devotees who have renounced the world, he may possibly soon lick the *tilak* (paste) on our noses off and eat it up. If we do not bestir ourselves, in any case, we cannot say into what the *feringhi* will not put his mouth. Thanks to the *feringhi* with his habit of eating from out of the pots: this is the pass to which the country has now come. All, irrespective of age and sex, are declaring “the *feringhi* is eating everything up, eating everything up; he is sparing nothing.” Particularly they who have earned something by having dashed their heads a good deal at his gates, are absolutely speechless for shame, and fear and for the sake of their honour. Grown-up men, if they do not find a summary way of redress, silently put up with chastisement inflicted on them while bound hand and foot. But boys are not the persons to do that. That is why this party, the hopes of their country, have begun to make an outcry at the *feringhi's* oppressions and are simultaneously looking out a way of redress. At the present time, on all sides *Bande Mataram* uttered by them in loud tones is being heard. East and west and north and south of India all the country over the youngmen are, by raising the cries of *swadeshi* and boycott, creating terror in the hearts of the wicked *feringhi*. That is why his life being in jeopardy, the *feringhi* has begun to scratch the National Volunteers who are so beloved of us. But these sons of the Mother are also resolute. With the rope of the boycott round the neck of the *feringhi*, who is like the hypocritical cat, they are taking him to the echo of *Bande Mataram* along the path of *Bahiskar*, to *Sri Brindaban*. A very fine sight this indeed!

SANDHYA,
August 23rd, 1907.

57. The *Sandhya* [Calcutta] of the 23rd August publishes a poem in which the spirit of Umichand is invoked and called upon to weep and beat his breast as a mark of his agony of deep despair, so that the secret traitors to their country may tremble at the sight and take a lesson. The English may favour a traitor for a time to serve their own purpose, but are certain to spurn him and cast him off afterwards.

SANDHYA,
August 24th, 1907.

A change of attitude.

58. The *Sandhya* [Calcutta] of the 24th August has the following:—

So long we have accepted the conclusions of the *Feringhi* as infallible. The *Feringhi* said that we were a worthless and barbarous people, and we

unhesitatingly took it that we were really so. Having insidiously entered into our stronghold, the *Feringhi* has now begun to tyrannise over us. It is in this manner that the sovereignty of the people in every country is made subservient to the dominant minority. This is what happened to France, and the French people were on the high road to ruin. Then came Rousseau, the Saviour of France. He said, addressing the French: "Change your character." So their character changed and now they occupy the foremost place in the world. We have blindly followed the *Feringhi* and we are today very near total destruction. But it can never be the will of the Almighty that India should forever remain a blank in the history of the world. The trumpet call of Providence summons us to retrace our steps and the three hundred millions of India have turned their faces from the *Feringhi*. We will no longer accord a place of honour to the *Feringhi's* Rai Bahadurs, Raja Bahadurs and Golam (Slave) Bahadurs. Those who will be humiliated by the *Feringhi* will henceforth receive our homage. Where the *Feringhi* will say "Yea", we will cry "Nay."

59. The *Sandhya* [Calcutta] of 24th August writes:—

SANDHYA,
August 24th, 1907.

"The wisdom of Hanuman (the monkey-god.)"

An opium-smoker wishing to cross the Ganges and compelled to part with a pice for ferry charges was very angry that Bhagirath, who, according to mythology, had brought down the sacred river from heaven, did not restore it to its original place. But Hanuman (the monkey-general), observed the opium-smoker, had acted very wisely, as he returned the hill, which he had carried to Lanka, in its former place. Now, our Jagat Seth, Maharaj Krishna Chandra and others made over the country to the *Feringhi*. But why did they not send the *Feringhi* back to his home, when their purpose was served? The consequence of their unwisdom has been disastrous to us. Brother, give up Bhagirath's policy and act like Hanuman by sending back the *Feringhi* to his own home.

60. The *Howrah Hitaishi* [Howrah] of the 24th August writes:—

HOWRAH HITAIISHI,
August 24th, 1907.

The lesson of self-help.

The English may go mad over the cry of "sedition" if they like, but we must go on with our work. The country's energy and its old method of guarding its wealth and honour with the help derived from the organised strength of the villagers should now be revived. For, this is the first step to *swaraj*. That he who cannot help himself is helped by none is an eternal truth, which we should not forget even for a moment.

61. In an article headed "Englishmen, still we say, Beware!" the

BANGAVASI,
August 24th, 1907.

"Englishmen, still we say—Beware!"

Bangavasi [Calcutta] of the 24th August writes:— Englishmen, why has it come to be so? Why are you silent when you see that blazing fire reaching to the skies? Millions of your subjects are being scorched by it every moment, but how is it that you remain inactive? It may be that you have got frightened and been terror-stricken, and therefore remain unmoved like the mountains. What you have not witnessed before, you do now. You see that monstrous infernal sight which you never saw before in your empire. Is it this that has made you thunder-struck? Is it for this reason that you suffer yourselves to bear the burthen of blame upon your shoulders?

Behold, how many Government officials are engaged in a frantic pursuit under the administration of Mr. Morley and Lord Minto! Lo! in consequence of the folly or sin of how many officials is the banner of Government being drenched with the warm blood of the subject people. The earth has again become the home of demons, owing to the unjust oppressions of some foolish judges lost to all sense of duty. Judging from what we say, can we think that we live under British rule? O ye English people! rightly have we said that although Empires might be founded on injustice, at no time were such deeds of injustice perpetrated under the British rule as are being done now-a-days. How much more shall we say and will you hear?

There is no remedy; on the contrary there is repeated perpetration of acts of injustice. But, Englishmen, does not this add to your bad name? Does it not make your name a butt of ridicule to all the world? Does it not make the French and the Russians, your sworn enemies, jeer? For

every Englishman thinks himself a lord of India. It has now come to this, that when any Englishman commits an act of oppression or injustice, the people of India throw the blame upon the entire English nation. Of course, that may make you think them disloyal and lead you to hang them or send them to jail, but what they think, they do most naturally.

BASUMATI,
August 24th, 1907.

62. The *Basumati* [Calcutta] of the 24th August writes that the English are the rulers of India. It is the duty of rulers to cherish and take care of their subjects, it is in pleasing their subjects that the duty of rulers lie; but the English are not seen to be particularly regardful of this duty any longer; and any discussion of this want of attachment to their subjects on their part makes them get angry and threaten people with the pains and penalties of sedition.

That the English do not cherish and take care of their subjects is a statement none will be able to make. That they do most decidedly. If they did not know how to protect their subjects, how would so many offices and courts and civil and criminal work go on? How would the thousands upon thousands of jails in the country be filled? How would all the classes of creatures from the Kotwal to the Jamadar and constable of police be provided with means of livelihood? In the protection of subjects, the English have everything ready, their schools, their art schools, their hospitals and their liquor shops.

But, in spite of the fact that they have lately become a nation of rulers, the English have not yet been able to get over their natural disposition. The shop-keeping instinct has penetrated into the very marrow of their bones. They are not willing even to be rulers if they may be shop-keepers; and even in their capacity as rulers they cannot help being shop-keepers to a certain extent. This may be illustrated in various ways, by their judicial system for example. The shops which they keep fitted up in the country for trying offenders, sell justice—not in the sense that the judges are corrupt, but in the sense that the things which have to be bought in order to get a decision from the courts are not very small in value. Court-fee charges have brought many in this country to destitution. There are other expenses also indispensable to securing justice, which are intolerable to people in this country.

Then again the English have destroyed the indigenous industries of India by all kinds of means, legitimate or illegitimate. Her industrial classes would not be in the sad case they are now in, if the authority of the State had not lent its support to the foreign traders.

IBAR BANDHU,
August 24th, 1907.

63. In describing the celebration of the anniversary of the boycott movement in Bengal, which according to the paper means the renewal of the *swadeshi* vow, the *Bihar Bandhu* [Bankipur] of the 24th August advises the people of the other parts of the country to do the same. Also, it advises those who have not as yet made the vow to do it; and in this connection addresses the Beharis in particular, pointing out that by the boycott is meant the use of the *swadeshi* articles and the refraining from that of those of foreign manufacture which is no offence according to the law of the land and for which no one can be taken to task, as it constitutes honest *swadeshi*, which has the approval of Lord Minto. In conclusion, the paper asks the literate public to consider it as their duty to impress upon their illiterate brethren the advisability of using country-made articles, in preference to those of foreign make.

YUGANTAR,
August 26th, 1907.

64. The *Yugantar* [Calcutta] of the 26th August, writes as follows in an article headed "Party spirit and the means of awakening":—

As long as the people of the country do not awake, so long our misery will not end. This is accepted on all hands. It was because the country did not awake, that nothing (serious) happened at the time of the Sepoy Mutiny. One need not be at any great pains to explain this fact to any person. A slight confusion seems to have made its appearance regarding the means to be employed in waking the country and the degree of awakening which would suffice to remove the chains. A difference of opinion regarding the matter seems to exist even among those who are worshippers of Freedom. Some say that rioting and violence are not suitable at this stage.

As long as the people unquestioningly submit to the foreigner's yoke we are at liberty to explain to them the evils of subjection; but we have no right to bring about further trouble. It would be well to dwell upon the question a little, as upon the decision (that may be arrived at) on this point will depend the future line of action.

The first point to consider is, what do we mean by awakening the country? We have often said, and it would be well to repeat, that generally three parties appear on the eve of a revolution in any country. One of these is averse to any great change in the established order of things. The second desires freedom and freely acknowledges by words of mouth that we should stake our lives for freedom, but is not prepared to sacrifice self to the same extent. The third party actually declares war against the tyrant's power and opens the door of salvation. The men belonging to the first party hoot away those of the second as mere faddists. Likewise during the first stage the men of the second party do not hesitate to apply the same epithet to the third party. When really there is a conflagration throughout the whole country the first party either turn informers or remain silent through terror; and the second party assist the third, though they do not go forward to lay down their lives.

Never did the people as a whole in any country prepare themselves for riots, nor will they ever do so. What happens is simply this: that a few people rise up and take to rioting and the greater part merely assist them. If we sit idle, and hesitate to rise till the whole population are goaded to desperation, then we shall continue idle till the end of time. It ought to be sufficient if the people are animated with a spirit of freedom and are willing to help. This is what is called awakening the country; and if the country is awakened to this extent, what is required may be well accomplished.

The next point is—how to wake the country? Mere words will not make the country fit for the task. Will mere words convince them that they have the power to gain freedom? Power is developed by struggling with the opponent, and self-dependence comes out with it. It is only for the purpose of having some exercise that rioting and quarrelling with the antagonist are indulged in as occasion arises. To go to jail uncomplainingly is not due merely to a desire of going to jail, or to desire of creating a sensation, but to that of dispelling the fear of the people for the jail. It would be a good thing to be hanged on the gallows, if by that means the fear of death of a class of men can be conquered. If response cannot be had from the country to a call or two, then, pushing or poking, if necessary, should be given to rouse it from sleep. It will not do merely to cry like a woman with the distant prospect of the country's awakening. Words may serve to make the ideal clear and distinct, but cannot create the belief in self-dependence. For that purpose discord and dissension must be requisitioned. "It is not time yet, sleep a little longer:" expressions like these are not well advised.

When an idea comes in the country like a flood, it does not come with slow careful steps like the reasoned arguments of a philosopher. No nation ever made its rise with such measured calculations. The adage "power dies in the jaws of fear" is ever true. Do you want to rouse the country without violating the law? Well, do it, if you can, but—

Without blood, O patriots!
Will the country awake?

65. The *Yugantar* [Calcutta] of the 26th August writes:—

"The expression of the ideal." "Why do not you work in silence? What is the good of speaking out what you feel?"—this doubt has entered into the minds of many. It is certainly a matter for consideration. On the one side is a powerful enemy who has always his jaws apart in order to devour, and on the other are only a number of young men helpless, without money, without resource. What the good is of uselessly wasting strength in a conflict with the strong, is a point which should be considered in its deeper significance. In all successful work there is clearly visible a succession of stages. First, the expression of the ideal, secondly the heartfelt longing to realise the ideal, and thirdly the striving to reduce the ideal to the actual. It seems that our method of work will to a large extent be decided upon, if only we can decide now at which stage we have arrived.

YUGANTAR,
August 26th, 1907.

There was a day when we did not realise that without freedom men cannot develop freely the manhood in them, that a man's life does not consist wholly in a regular supply of his daily food. The idea of the emancipation of India then made people rush to writing satirical poems. If anybody's heart did really weep, he had to become only a butt for ridicule. A darkness of ignorance had fallen upon and surrounded the race on all sides, and in the midst of that darkness, like veritable worms we lay awaiting death. But strong strokes from the whip fell on us from somewhere and almost dispelled the torpor of our sleep. Half in idleness and half in sleep, on opening eyes which had been closed for seven hundred years, we found that the bright rays of the dawn had come and fallen on our faces; that the air was full of the bustle of the activity of a world given to action; that we alone had not yet left and got up from our beds. That we shall have to get up; that unless we get up, we shall not have space on earth to live on any more—a vague impression of this entered into our minds. Strokes with the whip, severe and yet severer, made our lives full of torments. Maddened by mortification, anger and anguish we cried out: Is there then no emancipation for us?

The Mother who is the giver of boons and protection, whispered into our ears on that day—There is.

Bracing up our hearts with hope we sat up. We shall have to be free.

Freedom alone is happiness; freedom alone is paradise; what then is the good of living a life without freedom? We began preaching before the world the gospel of freedom. Some listened, others laughed, while others again deeming us mad, averted their looks.

We felt that it was only the first stage. The ideal of independence had come, but the keen longing therefor had not. What now was the way to make those understand who had not understood?

Rudra (one of the names of *Siva*) appeared in person in a hideous guise, carrying the whip in hand, and said; I shall make them understand.

The whole body became agitated with anguish as with the bites of a hundred scorpions. The form, thin and worn from starvation, rose and floated before the eyes. *Rudra*, in person filling with his two hands pots of poison, began casting about the seeds of the plague, and with the stench of decomposed corpses the entire country was filled. They who for fear of death had sought refuge in the privacy of their homes—even their bowers of pleasure were almost about to be broken up. Terror-stricken women sent out wails at Jamalpur; at Barisal gathered followers of Satan, in order to break up the local trading profession. They set about, at the risk of their lives, to suppress public speech. A number went on advancing fearlessly; others became alarmed, while others again fled. The keen longing did not extend itself all the country over.

This is our state at present. This it is which marks the beginning of the second stage. We have only to see now what should be done to make the fierce longing spread itself all the country over; so that arrived at the third stage we may begin real work.

If the people of the country had become impatient, over-full of the maddening spirit of freedom, if with their heads aflame they had made a rush for freedom, if they had understood that stopping the sound of the drum outside, the worship of the Mother must now be prepared for in the retired corner, then there would be no harm if we had become silent. But has that condition of things come in the country? Is it the time now to make a secret of our plans?

How in that case will you spread the maddening influence all the country over? How will you make the country fit for holding worship in retirement?

The one means for doing that is to bring before the country the genuine aspect of subjection, to show the people of the country once how, at the very mention of the truth, the incarnations of falsehood assume a demoniac aspect. Until the day that the punitive police take up their stand *lathi* in hand at every door, until the day that the rod of the oppressor comes down on our heads as we speak, if we wish until that time to keep growing wide-awake, it is the proper way for us to court oppression. Genuine striving to reduce the ideal to the actual will come from the day on which oppression will come

on us and make us realise well our present condition; on which we shall realise that we must rescue ourselves from this hellish torment by any means whatever; on that day will come the time to work in silence. Until the *ghee* on the pan (on the oven) gets sufficiently hot, this making noise outside is inevitable. Perhaps some have been created fit to commence the work of spiritual worship, but this sound of the drum outside will have to be kept up for some time longer still. If we fall into silence now, not only will the country not be roused, but the spiritual worship also will be made incomplete.

The advice to work silently which is offered at present seems to be due more to terror than to any bearing it has upon the achievement of our work. Until this terror is dispelled, we shall not arrive at the third stage. It is a sign not of silent striving, but torpor. It is not *samadhi* (silent contemplation), but sleep. One must first become entitled to receive *mantra*, and then only arises the question of keeping the *mantra* a secret. To add to the number of men so entitled, high exemplars are now necessary. To seek exemplars we had hitherto to run to *Maharashtra* or the Punjab; this time may it fall to the exemplars of Bengal to animate all India with a common life. May we not this time, in the name of intelligence, set about worshipping the false!

66. The *Yugantar* [Calcutta] of the 26th August contains the following:—

YUGANTAR,
August 26th, 1907.

A Letter of Mad Yoga.

Dear Editor, I hear that copies of your paper are being sold by the thousand in the bazar. If at least fifteen thousand copies are distributed in the country, nearly sixty thousand people read them. I cannot withhold the temptation of telling a certain thing to these sixty thousand people and am therefore taking up my pen untimely.

I do not know whether you read the English newspapers or not, but I read them whenever I can procure them. No one is in the dark as to the reason why the country is being flooded with Mollas and Detectives. The *Pioneer* frankly admitted that the Nawab of Dacca was in pecuniary difficulties solely because he had helped the Government in various ways. The *Englishman*, too, said that paid Mollas were sent to different parts of the country to preach loyalty.

However that may be, there is no reason to disbelieve the fact that the English have set Musalmans and Detectives to dog the steps of people who have taken to serving their country. No one should be astonished at this, for a people so few in number cannot remain in this country without relying on some Indian community. The Englishman thinks that he will maintain his supremacy in India with the help of the Musalman's life and blood and the intelligence of his own spies. Alas Musalman, how great has been your downfall! What a pity that the Musalmans of Bengal have at last spurned at the noble saying of the Hadish "Hobul otne Minal Iman" (He who has love for his Motherland has faith in God).

I am mad and crack-brained and a sensation-monger. The cup of my delight becomes full when I see unrest descending on all sides like deep darkness. I cannot rest any longer. News of loot is reaching me from all quarters, and I am dreaming as if the future guerilla bands were looting money and as if the future war of independence had commenced in the shape of petty dacoities. Hark! this is the time. Will Providence give another opportunity? The moment unrest makes its appearance in the country, it will be an opportune time to make oneself scarce. Look there! the *gundas* are rushing forward with the cry: "Beat the Hindu, beat the Hindu." The detectives (*lit.* lizards) with warrants tied to their tails are creeping forward, uttering the sound *tak, tak*, to harass newspaper editors. O future bands of guerilla fighters! will you, too, not rush forward to accomplish your work by their side with the same cry of "Beat the Hindu," or in the garb of the police? The opportunity is passing away. Somebody robbed money in the Silchar tea-garden, the shop of *belati* goods near Sirajganj has been looted and the other day somebody stole 1000 gold sovereigns from a Railway train. And you are inert even

to-day. The detectives and Gurkhas are running towards every district carrying the deep hint of Time. You resourceless devotees, who aim at freedom, if you fail to understand the hint to-day, then the day will probably never again come. The news of looting and plundering is pouring in from all quarters, and I am talking in my dream. Alas my ill-luck.

There is a saying "Do as the times require;" while unrest prevails in the country, the man who will not himself become restless will not endure. The Mollas said in the course of their speeches "Ye famine-stricken people, go, procure food by plundering bazars, etc. without the least fear." The advice was not inopportune. There is no peace in India. Everywhere in India the engine of silent looting has been installed and that is what goes by the name of British rule. Loot is the order in this country now-a-days. He who will loot shall get food. He who will not, will go on to be ground in the mill, like the clerical profession, which will make him die out in two or three generations. O cultivator, it is in vain that you handle the plough. your ploughshare has not been dyed with Mother Lakshmi's vermillion. O artisan, it is in vain that you, too labour; the atmosphere of the country has changed, for the bosom of the country is full of anarchy, there being only a show outside. Looting is the prevailing moral principle of the country and looting is the only calling. The Molla has pointed out the right path and the famished people of Eastern Bengal certainly did what the times required them to do. But the common people will not follow the dictates of time in the same fashion as the gundas do. Nor will those who serve their country. For instance, the same eternal religion induces one to worship a piece of stone and makes another a *Yogi*.

O Plunder, I worship you to-day, be our helpmate. You so long hid yourself like a canker in a flower and ate away the country's substance. Come and do, again, here and there resuscitate the old Kshatriya (martial) spirit behind the public eye. O Plunder, it is forgetfulness of your glory that has brought us to our present miserable condition. You are in the beginning; you are in the end; it is only in the middle stage that you vanish. Your shadowy form manifested itself to me on the day on which I was weeping at the sight of the disarmed Indians and of the mother's misery. You made me the promise that day that by your grace the Indians, when they remembered and worshipped you, would get both the money to arm themselves and military training. That is why I worship you to-day. Come, the doors of the Bengalis' heart to-day remain open for you. Come, make the inert active, and let the forests and gardens, rivers and mountains know you by following you, and let there be trained real sons of the Mother who renouncing all worldly cares dwells in the *Smashan* (cremation ground).

(To be sung to the Boul's tune).

What preparations have you made for that day,

On which will come the call, O son, and the Mother shall demand the sacrifice of the Puja?

By any means keep money in the village;

The Mother will go round from door to door secretly taking with her *nalika* (a tubular instrument; here meaning, probably, arms).

Keep yourself acquainted with roads and ghats;

Count and set aside the goats to be sacrificed;

See that you do not find yourself in a confusion on that day;

Make your bosom strong by loot and plunder and other work;

Otherwise, your hand will tremble and you will fall flat on your back on taking a gun in hand.

YUGANTAR,
August 26th, 1907.

67. The *Yugantar* [Calcutta] of the 26th August writes that the ridicu-

"Arabinda on the way to prison."

lous way in which the English bull, maddened at the sight of the blood-red rag of sedition is swaying its horns about, betrays only the weakness of its own animal nature. The idea that by confining in prison the able sons of the Mother he will break up at its initial stages the worship of the Mother country in India has not even yet been removed from the minds of the politically ignorant *Feringhi*. The *Feringhi* is himself preparing the rope for his own neck; Victory to *Chinnamasta* (one of the names of the goddess Kali), I bow to thee. The English by confining Tilak in prison out of apprehensions of revolt, have placed him in the seat of the Chatrapati Maharaj of Maharashtra;

by putting the despised prisoner's chains round the sacred legs of Lajpat, Dinanath and Pindi Dass, they have made the Punjab, associated with the name of Ranajit Sing with the sound of *Bande Mataram*. What with the blood of the infant beaten by the Ghurkha, what with the skeleton of the hungry, and what with contact with the Musalman play-thing who hates religion and has insulted women of honour, the ship of state of the English is perhaps about to sink. About Bengal what shall we say more? At the sight of the show of battle-sport now going on in beloved Bengal roused by Bankim Chandra, the Rishi of the Anandamath, the Punjab, that land of heroes, and Maharastra stand charmed. Bhupendra Nath, the soldier of the *Yugantar's* bloody banner bearing the device of the trident and the sword, is to-day in the Englishman's prison. Alas fool, do you suppose that you can keep Bhupendra Nath confined within contemptible brick-walls of a prison-house? If this residence in prison were not the presentation of a respectful offering at the feet of his loved Mother, you would have seen the lolling flame, associated with the French Revolution which destroyed the Bastille, ablaze to devour this hellish pit. There is no dearth of soldiers under the blood-red banner of the *Yugantar*. So long as the day does not come for the Mother to put the garland of heads round her neck so long will the *Yugantar*, without quailing, sacrifice the sacred bodies of sons in the depths of your Bastille.

But, mark, how the *Feringhi* afraid of the future has begun swaying his horns like a brute in the premises of the *Bande Mataram* as well. This is indeed a genuine example of the thirst for death shown by the insect in the presence of fire. For having translated articles from the *Yugantar* and for having written seditious matter, Arabinda the Bal Gangadhar Tilak of Bengal is now under arrest and on his way to prison. Immediately on coming to hear that a police warrant was out, Arabinda Ghose, one of the *mantra gurus* (spiritual guides) of Bengal surrendered himself at Royd Street Detective office. That Bengalis, sons of heroes initiated into the (use of the) sword of Pratapaditya, devotees of the new creed, never get caught, but voluntarily surrender themselves—at this new sight the English stand almost dumbfounded to-day.

68. After describing how the English thought it reasonable to grant self-government to Liberia, the *Hindi Bangavasi* [Calcutta] of the 26th August asks whether the English of the present time, who have been repugnantly turning out their Indian subjects on the latter's approaching them with an appeal to their sympathy for a self-government in India, are the descendants of the very Englishmen who were so friendly and reasonable in their dealing with the Liberians, and whether Mr. Morley is one of them; also whether the educated Indians will not be able to work the elaborate machine of self-government seeing that the Liberians have been managing it so well. How long, says the paper, will the Secretary of State go on deceiving the people with his silly remarks about the incapacity of the Indians for self-government?

HINDI BANGAVASI,
August 26th, 1907.

69. In describing the plot alleged to have been hatched by the Hindus of Etawah to supplant the British Government by a Swarajya, the *Hindi Bangavasi* [Calcutta] of the 26th August notes that the enquiry made on the 15th August current by the Deputy Inspector-General of the Criminal Investigation Department has resulted in falsifying the report on the subject, and in proving that the local Muhammadans stand at the bottom of the matter, and that the papers produced by them in support of their allegation are forgeries.

HINDI BANGAVASI,

70. The *Mihir-o-Sudhakar* [Calcutta] of the 23rd August writes:—The question of a Clive Memorial is a matter of pleasure with Lord Curzon. But what good will it bring to us? To lend importance to irrelevant historical incidents may be a matter of amusement to Lord Curzon, but the people of this country have not the least interest in it. The monument to perpetuate the memory of the mythical "Black Hole" episode has already given a blow to the feelings of the Musalman community. It is really hard to see what Lord Curzon is aiming at.

MIHIR-O-SUDHAKAR.
August 23rd, 1907.

BIHAR BANDHU,
August 24th, 1907.

71. While expressing its satisfaction at the decision of the Calcutta High Court in the Bloomfield murder case, the *Bihar Bandhu* [Bankipur] of the 24th August is surprised to see the Anglo-Indian journals raising such a hue and cry over it. The High Court, says the paper, has left nothing in its decision to give the people an occasion for comment, and adds that the annoyance of the Anglo-Indian newspapers is only another word for their insisting upon oppressive and high-handed treatment of the Indian people, under the influence of racial feeling.

SANJIVANI,
August 15th, 1907.

72. The *Sanjivani* [Calcutta] of the 15th August says:—As regards this loyalty manifesto, it is clear that there is in the background the hand of those who tried to create a strained feeling between the Hindus and Mahomedans. Frightened by the proposed classification of all landlords as "good" and "bad," upset by the allegation that they are using force to give effect to boycott, and apprehending serious injury to themselves from the proposal to abolish the Permanent Settlement, the zemindars have signed the document in order to make a show of their loyalty. Designing men are trying by such means to create differences between landholders and tenants. But it will prove of no avail, for many of the signatories are well-known leaders of the *Swadeshi* movement, who have signed their names only through fear.

MARWARI BANDHU,
August 21st, 1907.

73. The *Marwari Bandhu* [Calcutta] of 21st August invites the attention of Government to Mr. Lupton's recent contribution to *India* pointing out the principal reasons for popular discontent in India, and hopes that the attention of Government would be drawn to what he says, and that it would see how far it can think fit to act upon his suggestions in the matter of general administration.

HITVAREE,
August 25th, 1907.

74. Under the head-lines "Discontent of the subject people" the *Hitvarta* [Calcutta] of the 25th August refers to Mr. Lupton's recent contribution to *India* in which it is observed that the discontent of the Indian people is due to the enhancement of revenue and to the much otherwise avoidable expenses incurred by an alien Government. The educated English, says the paper, are quite right in their observation. In fact, the Government representatives are doing wrong by thus deceiving the people of England. Even Mr. Morley considers it right to see the prestige of the executive preserved at the sacrifice of honesty and truth. How can the English then, asks the paper, expect any good to themselves from such a policy? Can any good come out of a disregard for truth?

MARWARI BANDHU,
August 21st, 1907.

75. The *Marwari Bandhu* [Calcutta] of the 21st August refers to the doings of the Executive in East Bengal to suppress the *Swadeshi* movement which is going on somewhat more actively in that part of the country, and says whether, having regard to the above, one would not be led to believe that the Government is doing everything in its power to stifle it (the movement)

NAVASAKTI,
August 22nd, 1907.

"Hatred and Revolution."

76. The *Navasakti* [Calcutta] of the 22nd August writes:—

If even a hundredth part of the attention and zeal with which the officials are trying to extinguish the external symptoms of sedition had been directed to the internal fire that is blazing, then much good would have resulted to the officials themselves, and the revolutionary forces that are observable in the country would have taken a calmer and a straighter course in reaching their goal. We do not want any favours from the English. We believe that their persecutions will impart vitality to the moribund national life of the country. That is why we rather wish to see them persecute our nationalists. We should perhaps have been forced to adopt special means to irritate and annoy them so as to provoke them to persecute us, if suddenly they had loosened the reins of Government. Persecution is necessary to infuse life into a subject nation lying under the spell of the foreigner. Fortunately the English have, of their own motion, commenced a cruel persecution. We should under the circumstances put a stop to any excesses among us and practise self-restraint. The menacing attitude of the English has given rise to a feeling of bitter hatred among the people. It is but natural that it should be so. This hatred of the

foreigner is also necessary to awaken the masses and make them desirous of deliverance. The struggle for freedom having already commenced, the hatred of foreign domination must have taken possession of their hearts. What gunpowder is to cannon and guns, hatred and resentment against a hostile rival power are to a revolution. This hatred and resentment, however, must be under the complete control of the leaders, otherwise ruin and destruction are sure to result.

77. The *Bihar Bandhu* [Bankipur] of the 24th August publishes its own version of Sardar Ajit Singh's letter addressed to the proprietor of Aror Vans Press, Lahore, in order to contradict Mr. Morley's repeated statement in Parliament that Lala Lajpat Rai and Sadar Ajit Singh have been handsomely accommodated in the Mandalay Fort and draw a fat allowance as State prisoner, inasmuch as the letter shows that Sardar Ajit Singh cannot afford to provide even four annas for his ready requirements. How is it then, asks the paper, that the Secretary of State spoke to the contrary on the subject? Was he not aware of the whole truth well?

BIHAR BANDHU,
August 24th, 1907.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 31st August, 1907.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 31st August 1907.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

1323. Although nationalists have been preaching the ideal of *swaraj* on the authority of a law superior to that of the Penal Code of British India, *New India* considers that the decision of the High Court Judges, that *swaraj* is not necessarily seditious, has a great moral value, even to those who have trained themselves to be indifferent both to British law and British susceptibilities.

NEW INDIA,
22nd August 1907.

1324. Referring to the ill-health of Lala Hans Raj, who has been detained in the jail as an under-trial prisoner, the *Bengalee* declares that to have refused bail in such a case was nothing but an act of judicial high-handedness. But the Rawalpindi trials have familiarized the people with many things which they could not believe to be possible in British India.

BENGALÉE,
24th August 1907.

1325. In connection with the suggestions from certain quarters in favour of a High Court or Chief Court being established at Dacca, the *Bengalee* remarks that official delinquents in the new Province are in favour of such a Court in place of the Calcutta High Court, so that educated Indians, who have too much independence, patriotism, or self-respect, may be sent to jail according to the caprice of the local officials by illegal methods and irregular procedure without any fear of the sentences being quashed by a superior Court. "The conduct of the officials of the new Province, as viewed under the fierce light which the High Court has shed upon it, furnishes the strongest argument against any measure calculated to weaken the prestige of the High Court."

BENGALÉE,
25th August 1907.

1326. The *Telegraph* says that the judgment of the High Court acquitting the accused in the Comilla shooting case reveals the travesty of justice so often witnessed in the law courts of British India. It shows how a Judge who, in dealing with the testimony of the material witnesses, ignores the elementary principles of sifting evidence, and cannot exclude from his consideration his preconceived sympathies with a section, is not competent to deal even-handed justice. It is unfortunate that the Government cannot and will not brook even honest and *bona fide* criticism of a department which it itself admits to be rotten and in urgent need of reform. It should encourage and court fair criticism, try to profit by it, and not punish those who offer good advice for its benefit.

TELEGRAPH,
24th August 1907.

1327. With reference to the memorial submitted to the Government of Bengal for the commutation of the death sentence passed upon Kankura Das by Mr. Justice Chitty to one of transportation for life, the *Bengalee* trusts that His Honour will give the matter his best consideration and will be pleased to commute the death sentence, as prayed for by the memorialists.

BENGALÉE,
24th August 1907.

1328. The *Bengalee* regards the sentence of one month's rigorous imprisonment inflicted by Mr. Kingsford upon Jyotish, a B.A. student, as simply monstrous. It declares that it was a mere street affray in which the police were at least as much to blame as the other side. Such a sentence, it says, by its very severity defeats its object, and so far from acting as a deterrent, only serves to exasperate the people.

BENGALÉE,
28th August 1907.

1329. The *Amrita Bazar Patrika*, commenting on the conviction of Babu Nitydhone Mukerji, the accused in the sensational cheating case, by the Deputy Magistrate of Howrah, fancies his conviction and imprisonment will shock none so painfully as the presiding Judges of the Criminal Bench who transferred the case from the file of the Joint-Magistrate of Howrah to that of the local Deputy Magistrate, for their Lordships were disposed to quash the proceedings, if they could at that stage interfere with the case.

AMRITA BAZAR
PATRIKA,
28th August 1907.

BENGAL, 26th August 1907.

1330. Commenting on the punishment of fifteen stripes inflicted on the boy Susil Kumar Sen for assaulting a police officer, the *Bengalee* declares that such a cruel and monstrous punishment defeats its own object by rousing public sympathy for the victim. It goes on to state that the Magistrate disregarded the Circular Order of the High Court enjoining that in case of juvenile offenders of respectable families, the whipping should be inflicted on the hand, and enquires whether the High Court intends taking any notice of this flagrant disregard of its own Circular Order.

AMRITA BAZAR PATRIKA, 29th August 1907.

1331. The *Amrita Bazar Patrika* reports that the Kandi Bar Association have unanimously adopted a resolution to the effect that the members would not appear in the local first Munsif's Court on account of the alleged ill-treatment of a pleader. It regrets that members of the Subordinate Judicial Service in Bengal are in most places getting into the habit of treating the bar with a want of courtesy which can but lead to friction and thereby hamper the cause of justice, and hopes that the High Court will take suitable action, with a view to the convenience of the people of Kandi.

(d)—Education.

BANDE MATARAM 24th August 1907.

1332. The *Bande Mataram* points out that the object of the Risley Circular is clearly political. The interest that has been evinced by the bureaucrats in the educational welfare of youngmen has, it says, not been much appreciated by the people of the country and the call to books and examination papers as the only instruments to make men out of children has not met with any response. "The bureaucracy can no longer impose its will on the people except at the point of the bayonet. Their threats and temptations will be lost upon a people who are determined to make men of their children." The Risley Circular seeks to pass a death sentence on man-making education, and its real object must not be mistaken by those who have the educational welfare of the country at heart.

(h)—General.

MUSSALMAN, 23rd August 1907.

1333. Commenting on the recent disturbances in the several districts of Eastern Bengal, the *Musalman* declares that it was to serve the political purposes of the bureaucracy that the official and non-official mischief-makers incited the rowdy Musalman elements and countenanced their wrong-doings in the beginning. It was an open secret that these people entertained a belief that the *Sirkar* was on their side and that they were not answerable to Government for any depredations they might commit. It is also significant that almost all the Magistrates entrusted with the trials of such offenders have been Musalmans. The object of this is that the Muhammadans whom the alien bureaucrats themselves led to the situation should have no occasion to complain that justice or impartiality has been denied to them. "It is unfortunate that most of our co-religionists, even the educated section thereof, do not understand, or at least do not appear to understand, the selfish policy of the foreigners, and allow themselves to play into the hands of the alien officials and thus sacrifice the real interests of the country and the community."

AMRITA BAZAR PATRIKA, 26th August 1907.

1334. Of the three newly-appointed Lieutenant-Governors, the *Amrita Bazar Patrika* regards Sir J. Hewett as the only one who has been able to keep his head cool and his mind unbiassed Sir D. Ibbetson and Sir L. Hare are considered as resembling each other, inasmuch as both are in the hands of their subordinates, while the subordinates are but play-things in the hands of the Musalmans so far as the Hindus are concerned. The accused in the Rawalpindi case owe their misery to some letters purporting to have been written by the Sikh soldiers to their co-religionists. Alluding to the Rawalpindi riots, these Sikh soldiers are alleged to have written to their relations and co-villagers to the effect that the riots were great fun, that the authorities were very angry with the Hindus, and that if they, i.e., the Sikhs, were ordered

to shoot the latter, they would not have obeyed. Sir Denzil Ibbetson should himself hold a personal enquiry into the affair and satisfy himself as regards the genuineness of the charge. Granting that certain Sikh soldiers really wrote the alleged letters, that is no reason why scores of innocent Hindus should be subjected to such shocking treatment.

1335. Commenting on the action of the trying Magistrate in deporting Dhani Ram from Abbottabad after having declared him not guilty of the charges preferred against him, the *Indian Mirror* considers this as an instance of the evil of the combination of judicial and executive functions, against which the Indian public have been persistently crying for many years past. What the executive authorities have done is not only against law, but is purely arbitrary. The action taken against Dhani Ram is evidently due to the agitation of anti-Hindu Muhammadans. But this may lead to a worse state of affairs by inflaming the Hindu feeling against the Muhammadans. This is a time when the authorities should do everything in their power to arrest the growth of the racial feeling between Hindus and Muhammadans, but the way in which some of them are acting, cannot but produce a far different result.

INDIAN MIRROR,
27th August 1907.

1336. Referring to the students demonstrations in the Calcutta Police Court during the trial of *Bande Mataram*, that journal remarks that the Risley Circular has, by their attendance, been completely frustrated, and that it proves beyond doubt that the students are now bent on receiving a nobler education than any mere passing of examination can give them. "If they are self-respecting, courageous, patriotic, and resourceful, we do not mind if they do not receive the hall-mark of the University. If their moral nature is improved by participating in these patriotic demonstrations, if no consideration of personal safety can deter them from doing what they consider to be their duty, the guardians may rest assured that their wards will also shine in the various walks of life, for men of will and nerve never know failures in their lives." If the young hopefuls rally round the national cause regardless of consequence, if they make the service of their motherland their first and foremost duty, if they realise that there cannot be a better education than to take part in the advancement of the national welfare, the future of the country is assured.

BANDE MATARAM,
27th August 1907.

1337. Referring to the Etawah incident, the *Amrita Bazar Patrika* remarks that one of the principal duties of the ruling race now seems to be to put down the Hindus. There would have been no harm in this if they had treated them with fairness, which is an essential characteristic of an Englishman. "But no, the Hindus must be killed through the Musalmans! Are not they ashamed of courting Muhammadan favour for such a despicable purpose? Are they aware how they are regarded by the general body of Musalmans? How can the latter respect them if they will call them their 'favourite wife' and permit them to commit lawless acts with impunity? The authorities resent it because educated Hindus do not show them proper respect. But are they aware that even low-class Muhammadans have no respect for them?"

AMRITA BAZAR
PATRIKA,
28th August 1907.

III.—LEGISLATION.

1338. Referring to the Disorderly Houses Bill, the *Hindoo Patriot* is of opinion that though the Bill is desirable as a means of clearing out the immoral plague-spots of Calcutta, it may be made a handle of oppression against some who may not absolutely be leading immoral lives, but who may be pointed at as immoral whilst they happen to be living alongside of the places which it is the intention of the Bill to safeguard and render as pure as possible. There will be no right of appeal by such citizens when once the Bill has become law. The right of the subject is one of the highest importance in every city in the world, and while the Bill must be applauded for the spirit with which it has been framed, it appears to be a departure from the ordinary constitution of the legal rights of the citizens, many of whom may regard it as a too powerful weapon in the hands of the police.

HINDOO PATRIOT,
24th August 1907.

BENGALIEE,
28th August 1907.

1339. Commenting on the proposals regarding the Advisory Council of Notables, the *Bengalee* entertains grave misgivings as to the success of this Council, which is to be

The coming reform.

altogether a novel feature in Indian administration. Its constitution is considered as vague and undefined, and it may or may not be convened except at the sweet will and pleasure of Government. As the members of the Advisory Council will be nominated, they will not have the courage to be spokesmen of public opinion in any matter in which the public are strongly opposed to the Government. If the Government had in view another proposal of the same kind as the partition of Bengal, and it was broached by a Viceroy of the personality of Lord Curzon, a Council of Notables in their collective capacity would never venture to oppose the proposal or give fearless expression to the public sentiment in the matter. As regards the Legislative Councils the journal finds that its apprehensions are fully confirmed. There are to be more members and more talk, but not a shred of power is to be vested in them. In the proposed reforms no attempt has been made to meet the widespread and popular demand for a share of definite control over the public purse. The Congress definitely resolved, as expressing the national will, that the popular representatives should have the power of moving amendments in connection with the Budget. But it is not proposed to give them this power, which means that they are not to have it at least for the next decade.

INDIAN MIRROR,
29th August 1907.

1340. The *Indian Mirror* states that the proposals of the Supreme Government in connection with the creation of

Advisory Council of Notables.

Advisory Councils of Notables and the enlargement of the Legislative Councils do not fully meet the expectations of the public, which ran high at the prospect of Mr. Morley making earnest efforts for securing the wider representation of the people in the administration of the country. The scheme enunciates at once a timid and halting policy, unrelieved by any touches of bold, comprehensive, and statesmanlike principles or by a generous attempt at broad and liberal expansion of the amount of popular control on the Government. No real good can be achieved by a mere increase in the numerical strength of the existing Councils, unless they are armed with greater powers to exercise a healthy control over the administration.

BENGALIEE,
30th August 1907.

1341. The *Bengalee* is of opinion that the appointment of the Indian members to the Secretary of State's Council has

India Council appointments.

been received with a sense of profound disappointment. The so-called concession to Indian public opinion has been practically nullified by these appointments. If the appointments had depended upon the votes of those most deeply concerned, neither Mr. K. G. Gupta nor Mr. Belgrami would have been where they are now to-day. If Indian public opinion were consulted, Mr. R. C. Dutt and Mr. Ameer Ali would be the favourite candidates.

BENGALIEE,
30th August 1907.

1342. The *Bengalee* declares it is no exaggeration to say that the scheme

The new scheme of reform and the educated classes.

of reform which has been outlined in the Resolution of the Government of India, excites no enthusiasm and little or no interest. It is a halting and half-hearted scheme which has fallen flat upon the public. It was hoped that provision would be made for the appointment of an Indian member on the Executive Council of the Viceroy, but no such appointment is contemplated. The proposed scheme of reform does not make the faintest suggestion to give statutory recognition to public opinion, but simply provides ampler opportunities for talk. The people have talked long enough, but they now want power.

VI.—MISCELLANEOUS.

INDIAN NATION,
26th August 1907.

1343. The *Indian Nation*, commenting on the way in which the Belfast riots were dealt with, warns those of its countrymen

Pindi and Belfast.

who are endeavouring to excite men to deeds of violence, that if the British people do not hesitate to maintain law or order in their own land by ordering the troops to fire on the crowd of rioters, it is not likely that, should the occasion arise, they would fear the accusation

of Russian methods in quelling disorders in India. It desires to bring to the knowledge of the people in England that the slight disturbances in Pindi and Coconada would hardly find a place in the papers if they had occurred in the north of Ireland and that the fear of another mutiny is a phantom.

1344. Referring to the prosecution against itself, the *Bande Mataram*

BANDE MATARAM,
27th August 1907.

Repression and unity.

notes with satisfaction and gratitude that all classes of men, rich and poor, all shades of opinion, moderate or extremist, the purveyors of ready-made loyalty alone excepted, have given it a sympathy and support which is not merely emotional. The journal attributes this growing unity as being mainly due to the action of the bureaucracy in attempting to put down by force a movement which has now taken possession of the nation's heart beyond the possibility of dislodgment. This is considered as the last and crowning blessing of British rule.

1345. *Bande Mataram* is of opinion that the policy of the bureaucracy is

BANDE MATARAM,
28th August 1907.

Bureaucratic
nationalism.

hostilities to

clearly to segregate the boycott in Bengal, and to nip its appearance in the bud in any other part of India. The deportation of Lajpat Rai and of

Ajit Singh shows the grim earnestness with which the Indian Government has realised this problem. But over and above the merely remedial measures shine the time-honoured and truly imperial policy of "divide and rule," which is now being utilised to its utmost extent. "Gross and unblushing flattery of the Indian aristocracy, from the ruling chiefs to the pettiest zamindars, has been for some time past the stock-in-trade of Anglo-India, and it has materialised itself now in the Council of Notables." The next point in the policy is to manoeuvre the Muhammadan population of India into the current of anti-national feeling, and Muhammadanise the subordinate services as much as possible. This policy, which is prominently in evidence in East Bengal, is really in the ascendant in every part of India. And, lastly, to wean the masses away from the backbone of the nationalist movement in India, by timely concessions. In this lies the real danger to the cause of democracy in India. The Council of Notables need not cause serious concern, as that part of the Indian aristocracy, whose support is worth having, will never consent to prostitute their birth, tradition, and age-long patriotism to the guiles or wiles of England.

1346. Referring to the scheme of Advisory and Legislative Councils, the

AMRITA BAZAR
PATRIKA,
29th August 1907.

Generous yet prudent attempt.

the *Amrita Bazar Patrika* is of the opinion that the measure will not meet with the support of

of the Indian public. As a matter of fact, the scheme instead of bridging the gulf, will widen it all the more, not only as between the people and the Government, but also between one section of the people and another. "Every sensible and patriotic Indian, be he a Hindu or Muhammadan, will thus regard the measure more as a delusion and a snare than anything else.

1347. *Bande Mataram* states that the problem of the nationalists now

BANDE MATARAM,
30th August 1907.

The solution of a political enigma.

is to convert the whole of India into one huge East Bengal. The longing for a free and federated India is potentially in every Indian mind, and the influence that at present overshadows it will disappear at the first call of nationalism as it has already disappeared in East Bengal. The work of the nationalist is clear: he must bring the word of faith to every Indian, and in the doing of this work, he must be prepared to face and overcome every obstacle that will be put in his way by the resourceful bureaucracy, whose ambition is to keep him back from his longed-for realisation for as long as the imagination can travel into futurity.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 31st August 1907.

F. N. WARDEN,

Perst Asst. to the Insp.-Genl. of Police, L. P.

